Tenth Number of the TEN School Sections of 1911

The Times Dispatch

SCHOOL SECTION

Parent's and Guardians' Number

RICHMOND, VA., SUNDAY, AUGUST 27, 1911. PRICE FIVE CENTS.

Science as a Rationalizing Factor in the Course of Study

FERNANDO WOOD MARTIN,
Professor of Chemistry in Randolph-Macon Woman's College.

(From the South Atlantic Quarterly.)

During the decade now drawing to a close, American journals of education have published a remarkable number of contributions expressing dissatisfaction either with the methods, the scope, or the results of our schools. Such articles, appearing with increasing frequency, contributed both by intelligent parents and professional schoolmen, and advanced without concerted agreement, give evidence of some serious defect in our educational system which may not longer be ignored.

The trouble is probably deep-seated and complicated, else it would long since have been identified and remedied. It is with no expectation of being able to say the final word on education, but rather guided by the proverb, "Where many bring, much is brought," that I venture to offer the subjoined thoughts which have occurred to me at various times when considering the curriculum.

A cursory survey of the educational field suffices to convince one that but little intelligent planning has gone into the making of current schemes of study. Obviously here, as in nature, the laws of heredity and environment suffice to explain what we see. And if so be that we adhere to that school of philosophy which teaches that man is incapable of initiating action, it is likely that we may content ourselves with the role which it assigns us of being mere observers of what has become by the process of becoming. However, I fancy that even the most bigoted determinist when he turns pedagogue proceeds practically upon the hypothesis that the human brain may serve as a controlling and directing agency.

The three centuries that have gone to the making of our national history were utilized by our ancestors in transforming a primitive continent into a suitable theatre for a high type of civilization. This was a strenuous task; and for its accomplishment the traditional tools, machinery, and business methods of the fatherland were not always adequate. Departures from conventional methods of procedure were made from time to time, but none of them was inaugurated till circumstances compelled its adoption. Resultant changes never appeared radical to contemporaries. But to-day America is, indeed, the New World and Europe is the Old World. There, the traveler still may see grain sowed and reaped and threshed by hand, and the business of a great establishment conducted by the laborious and time-consuming methods of the Middle Ages. Here, ingenious equipment enables one man to do the work of ten in business, and in some instances that of a thousand in laborious enterprises.

So great is the contrast between Europe and America along economic lines that a superficial anthropologist from another planet might be pardoned for concluding that the civilizations of the two continents are independent in origin and development. But the lines of our evolution are easily traced; nor do all of them exhibit transformation in running back to the colonial settlements. As in the geological record we often find a type of life existent throughout a dozen epochs and evidencing but little or no morphological change, so also in human institutions. In this instance, the arrested type is education.

The first settlers brought from England the same faces and the same clothes that they had worn there; and when they set up colleges at Cambridge and Williamsburg they modeled them upon the colleges that they had known there. Which is to say that the embryonic curriculum of all American colleges was the mediaeval monastery.

Difficult as it may be for us to realize, it is nevertheless a fact that the originaldis cipline of the convent was pre-eminently utilitarian. It embraced reading, writing, arithmetic, the rudiments of music, rhetoric, and Aristotelian logic and philosophy. The medium of instruction was Latin, which, having to be mastered as a living language, may be regarded as really comprehending within itself all the learning of those times. The reasons why Latin came to occupy this pedagogic position are obvious. For fifteen centuries Rome was the world. All international correspondence, all law, all theology—in short, all learning—was Roman. Although no people to whom Latin was vernacular survived, yet the language of Cicero was never more truly living than during the millennium ending with the eighteenth century. And it is positively essential to the success of the inquiry which we are now prosecuting that we do not for a moment lose sight of the fact that this education was, until about sixty years ago, a specific training for a definite career. Its objective was clearly prescribed as that set before a shoemaker. But since none other than the clergy, lawyers, diplomats and courtiers were educated, the glamour of palaces and royal personages was thrown about the sphere in which these elect few moved. And the common herd came to ascribe a magical value to the instrument which thus miraculously elevated the sons of bankers and candlestick makers into bishops and cardinals, judges and statesmen, and invested born bumpkins with the artificial polish of royal courts.

I have used the expression New World. This is more than a figure of speech. It may help us to recall how new the world of our day is if we remember that Galileo's proof of the Copernican theory of the constitution of the universe was not given till three years after the settlement at Jamestown had been effected. The Ptolemaic conception of the universe as a hollow sphere ten thousand miles in diameter, with our earth at its middle part, still held possession of the vulgar mind when Jefferson was a student at William and Mary College. It is only during the last 150 years that America and Europe have been transformed from isolated communities, whose interests were localized within a sweep of the eye, into a cosmopolis wherein each part sustains as vital relation to every part as do the organs of the human body to one another,—a panarchonate, as it were, which wages intelligent war on vice and crime, which is eradicating slums; which has conquered pestilence; which has banished superstition with her train of demoniac terrors; which has installed methods of rapid communication that render famine no longer possible.

This is the New World in which you and I live; a world crowded with opportunities for every one regardless of sex; a time when a horticulturist on a California farm, a blacksmith in Virginia, a telegraph operator in New Jersey, a teacher in France, a country-gentleman in England, an army surgeon in Cuba, a social-worker in Chicago render services to their generation more meritorious than that of statesman or ruler; a time when a mighty tidal wave is sweeping around the earth, purifying, regenerating, and uplifting the race; a time whose ideal is neither Alexander of Macedon nor St. Stimeon of the Stylus, but Pasteur, Reed, Kelvin, Helmholtz, Curie, Edison, Bell, Burbank.

As mountain climbers who, having long toiled through fog and bog, upon emerging into a region of sunshine and pure air look back with horror and about them with joy, so do we in contrasting our age with those that have gone before. Involuntarily we ask what good genius has guided us hither? Certainly, it was not decrepit scholasticism.

While American schoolmasters have been sitting self-hypnotized over the lessons set by Abelard and Duns Scotus, the great world outside the school-room moved on, forward, away from them, encountering unacademic problems and solving them, meeting obstacles and surmounting them, changing and effecting changes. So that when the bustle and stir incident to the close of the nineteenth century aroused schoolmen from their self-cast spell, those capable of thinking were startled to discover that science had rendered the equipment of the educational arsenal as antiquated as the hauberk and crossbow. And this fact reveals the cause of the present educational unrest.

I advance no claim to being the Peary of this pedagogic pole. Thirty years ago the fact that science is the guiding genius of our age was admitted by every one. But society is naturally conservative, and educational leaders were timid. So, instead of at once throwing the old curriculum upon the scrap pile, a thousand efforts at readjustment were made. Science, it was said, is valuable, yes; but it is young. Let us proceed cautiously. So a little of the new wine was poured into the old bottles with just such disastrous results as might have been foreseen. The old curriculum burst, and scraps (the elective system) resulted. The old course of study was known to have lost validity because that world for which it had been devised to prepare youth no longer existed. But the elective system never had any objective. It was chaos. Doubtless a hope was entertained that the student would elect enough modern courses to prepare him for real life; but at the same time he was sedulously urged not to neglect those ancient subjects which alone, it was asserted, were capable of imparting a vague, intangible something termed culture, just as certain rites of holy church are believed mystically to confer grace upon the participant. The origin of this superstition I have already pointed out. Here I will add that the analysis of what your neighbor means when he uses the term culture shows that it signifies a certain grace of manner and charm of presence, a savoir faire et savoir vivre, which comes—now as it did five hundred years ago, not from the study of any book, but—from early and long-continued association with polite society, which, as every one recognizes when he stops to consider, is generally composed largely of individuals who can lay no claim to being educated in any sense of the word. I cannot but believe that all scholars will agree with me when I say that whatever study develops in the student ability to think, educates; and that education is to be measured solely in terms of efficiency. Only the clean, well-nourished, well-clothed, well-housed individual is capable of leading an active, productive, self-supporting, self-respecting, and intelligent life. And to-day true culture is a plant which can grow in no other soil than this.

Wherefore, I venture to advance the proposition that the time has arrived for reconstructing our course of instruction (from primary grade of the common school to the university) in such manner as to constitute science the skeleton on which the whole is framed.

Science merits this honor as the legitimate successor of Latin, the only subject other than itself that ever illuminated the whole body of learning, gave it rational objective, and imparted to it vitality. Science will eventually achieve this honor, not by arbitrary action of some educational autocrat or convention,—for none has authority to decree or power to enforce an edict,—but by natural evolution. Any one who has not already remarked this trend of the times, will be amazed when he sees to what extent readjustment has already gone. The transformation of education is making hopeful progress; but the good work may be helped just now in two ways—first, by conscious recognition of its existence; second, by intelligent direction of the movement. I have already called your attention to the scientific trend. It remains to essay the second, and more difficult task.

Socrates was the first to mention the fact that a horse-jockey quickly and certainly trains a horse; but, however, much parents may desire wise and virtuous offspring, they are not able to have them at will, nor are teachers able to produce them. He recurs to this problem again and again in the Dialogues. In the Laws he says, "Not to know what is necessary for mankind in general, and what is the truth, is a disgrace." And again, "How can our law sufficiently train the director of education himself; for as yet all has been imperfect, and nothing has been said either clear or satisfactory." He concluded that wisdom cannot be taught.

I confess that this problem puzzled me for years; and I doubt not that it has engaged the attention of every thoughtful educator. I believe it worth while to consider right here what education is, in order that we may intelligently inquire how it may be given and how science may be utilized pedagogically.

It is clear that the human animal may be trained to physical tasks as readily and certainly as can the horse. The master craftsman turns out a carpenter or mason as easily as the jockey trains a horse to go in harness or under the saddle; and examples need not be multiplied. The explanation is simple. In both instances certain muscular movements are to be directed to an obvious end and repeated until they become automatic. This done, the education is done.

On the contrary, mental education deals with the power to form abstract ideas and to shape them sanely and logically to an ideal conclusion which may, or may never, be realized in a tangible objective. Neither the horse nor any other animal than man gives evidence of possessing such mentality as this. Nor do all men possess it to the same degree. Precisely here is the crux of Socrates's problem. Hence it is clear that the teacher must realize at the start that education deals continuously with the power to form and manipulate abstract ideas. The more luminously he perceives this truth, and the more pre-eminently he possesses this power himself, the more successful will he be in enabling his pupils to use, and to develop by use, the like power—whatever its degree—which has been bestowed upon them by nature.

This is what I understand education to be. And in the light of this conception I believe that I am able to see why Socrates said, "I, myself, never had a teacher"; why the Reverend Dr. Parkhurst said, "I never had but three teachers." For by this definition the teacher is not a setter and hearer of recitations, nor a grinder out of facts in a lecture, nor—as Parkhurst puts it—"a dictionary in pants," but an inspirer.

Having agreed what education is, let us next ascertain what education may legitimately be expected to do for one. Without seeking a logical sequence of results, I would mention (1) that education should confer that which Socrates thought non-success in imparting to be the disgrace of pedagogy,—namely, ability "to know what is necessary for mankind in general, and what is truth" (or the true). (2) Education should make the mind alert, perceptive, logical, and open; able to see luminously, to reason logically, to express oneself clearly. (3) It should confer power to plan, to arrange, to invent, to forecast, to detect error, to weigh evidence, to draw rational conclusions, to clinch truth. (4) It should give courage, determination to succeed, self-confidence based on self-knowledge, knowledge of both idea and objective realities. (5) It should confer upon its recipient tastes and habits which produce pleasure in him and, through him, to the world at large.

The adequate treatment of this catalogue would require a volume. I must be very brief; but I hope to make it conclusively evident that science discharges all these functions.

As to the first: "Jesting Pilate said,

(Continued on Third Page.)

COLLEGES SEEKING STANDARDIZATION

Recognition of Necessity for a Common Meaning in Degrees Conferred.

WOMAN IN HIGHER FIELD

Realization of Her Capabilities Is Leading Her On to Real College Work.

One of the great movements in the educational world is that for the standardization of our colleges. "The Carnegie Foundation for the Advancement of Teaching," the "General Education Board," the different "Associations of Colleges," many of the denominational education boards and the best colleges and universities, together with many able educators, are all working toward the establishment of some true standard for a college that will mean something. The opinion of the best educational authorities is that the standard college must have the following features:

1. It must require fourteen Carnegie units for entrance in the freshmen class. By this is meant a four-year high-school course, in addition to the eight years' grammar school course.

2. It must have at least six well-qualified professors, who devote their entire time to teaching the college course.

3. It must have a course in the arts and sciences, requiring fifteen hours of recitation a week for four years to complete.

4. It must be adequately equipped in the way of laboratories, library, etc.

5. It must maintain a reasonable standard.

6. It must have sufficient financial resources to maintain it.

The education given by this standard college, is the higher education, as understood and accepted by the best educators.

Not so many years ago there was considerable speculation as to whether or not a woman was capable of taking the higher education. The woman herself has most clearly removed this delusion by demonstrating not alone her ability, but her eagerness to develop her mental powers to the highest perfection. The usual gradations of education are: (1) elementary, covered by the eight grammar school grades; (2) secondary, the four years of high-school work, and, (3) higher, which is accomplished by the four years of college work.

Having accepted the idea that the college education is the higher education, we are confronted with the pertinent question, What is college? There is a total of about $50 so-called colleges and universities in the United States and Canada. Topping this list we find a college with splendid build-

(Continued on Fourth Page.)

Background of Poe's University Life

PHILIP ALEXANDER BRUCE, LL. D.

(From the South Atlantic Quarterly.)

It was one of the most singular contrarieties of Poe's career, so chequered by situations foreign to his native tastes and sympathies, that his only experience of collegiate life was obtained in a university that had just thrown open its doors for the first time. Instead of passing to the profession of a man of letters from an institution hoary with age, he passed from one which physically was a mere pile of fresh bricks, without any scholastic history whatever. Instead of passing from an institution invested with all the inspiring influences of tradition, he passed from one that did not possess a single tradition. Instead of passing from an institution that venerated the then conventional system of collegiate education and discipline, he passed from one that boasted of its rejection of that system—in part at least—as its highest claim to respect.

Here was Poe, who, if his romantic instincts were to be properly nursed, and his romantic longings gratified, in these early years, should have closed his academic life in the shadow of turreted halls, decorated chapels, and gray quadrangles, rich with all the intellectual spoils of immemorial time—here was this youthful student, sensitive, susceptible, and responsive to the last degree, with his brain teeming with half-formed unearthly poems and mystical tales in harmony only with spots haunted by the spirit of a storied past and adorned with the accumulated glories of centuries—here was this extraordinary young man set down in a perfectly raw college, which, while faithful to the best models of antiquity in its architecture, was consciously disloyal to tradition, if not in its scholastic ideals, certainly in its practical methods of instruction and discipline.

The architecture of the University of Virginia at least must have been both satisfying and inspiring to the luxurious spirit and sensuous eye of Poe. Mr. Jefferson had the sound judgment to recognize that the novel ideas which he desired the new university to represent in American life would be strengthened, not crippled, by a classical architectural setting. In that particular at least, however revolutionary he may have been in his ordinary frame of mind, he exhibited an extraordinary reverence for the teachings of the past. He understood the high importance, both moral and intellectual, of an appropriate architectural background for his projected institution. He could not import buildings from Oxford or Cambridge as he could do professors—buildings consecrated by the scholastic associations of centuries—but he could raise structures, which, in their style at least, would be remindful of all the intellectual glories of ancient times. The buildings themselves would not be old—to make them so was beyond his power—but their appearance at least could be an adumbration of the noblest antiquity; and to that extent certainly, they would be a constant inspiration to the youths who would daily walk in their shadow. The beauty of that model was expected to serve as a substitute for the comparative age which William and Mary and Harvard alone among American colleges could justly pretend to.

If this was Mr. Jefferson's motive even in part in adopting the classical style, he displayed his practical foresight as well as his artistic taste. "Here I am, Madam," he wrote to a French Countess from Nimes, "gazing whole hours at the Maison Quarree, like a lover at his mistress. . . this is the second time I have been in love since I left Paris. The first was with Diana at Beaujolais, . . this you will say was in rule to fall in love with a female beauty, but with a house! It is out of all precedent! No, madam, it is not without precedent in my own history. While I was in Paris I was violently smitten with the Hotel de Salm, and used to go to the Tuileries almost daily to look at it."

Was it singular that a man so full of architectural sentimentality as these words disclosed, should have fairly wreaked his sense of beauty when he came to build that new university? It was not simply propinquity to Monticello that caused him to urge the selection of Charlottesville as its site. Its establishment there would make necessary the erection from the very ground of the entire set of academic structures. Could chance have offered him a nobler opportunity for the display of his classical leanings? And could that opportunity have been more nobly used? There is not another scholastic institution in the United States, and few throughout the world, so artistically sheltered, so beautifully housed.

Jefferson's central purpose was to found an academic village, each part a link in the chain of all the parts, and all in the most perfect architectural harmony, though as varied as an alternation or combination of the Doric, Ionic, and Corinthian styles could make them. It was adapting the chastely severe but exquisitely symmetrical Roman Temple, Theatre, and Pantheon to the ends of the most perfect utility.

When Poe matriculated on February 14, 1826, the main plan of the university buildings had been finally embodied in brick and mortar. The academic village consisted of ten pavilions, each of a different architectural character, but all fronting on a central terraced lawn. Between the pavilions, there was situated a range of dormitories, only one story in altitude, facing a colonnade of the height of the lower story of the pavilions and composed of square brick pilasters with a Tuscan entablature. Each pavilion was occupied by a professor, who was authorized to reserve one of the apartments on the ground floor for his lecture hall. A dormitory was large enough to afford sufficient room for two students.

The noble rotunda at the head of the central lawn, which was modeled on the Pantheon, was not yet finished.

The general effect of the combined pavilions, dormitories, and colonnades, with their blending of dark roofs, white pillars, and red facings, was even when Poe first saw them one of imposing dignity, which must have gone far, in his discerning eyes, to serve as a substitute for that inspiring background of immemorial learning and culture—that subtle, nameless, and indefinable spell of misty traditions, which the centuries alone can impart even to the greatest seat of knowledge and scholarship.

If there was little in the inner or the outer aspect of Jefferson's academic village to remind Poe of the Manor House School at Stoke Newington, there was much to recall that school in the nationality, and in the ripe classical culture, of at least four members of the faculty. Mr. Jefferson had, after a number of fruitless invitations to American scholars, native or by adoption, been compelled—perhaps, however, with no poignant reluctance—to send the accomplished Gilmer to London and Oxford to procure occupants for the several important chairs to be filled. The popular feeling when the proposal to do this came before the board of visitors, was expressed by General Blackburn: "I cannot," he said, "conceal my predilection for American teachers and American (especially Virginian) manners, and the fear that foreign professors may introduce into our institution foreign opinions and customs alien to the simplicity of republican manners adopted by our government." He admitted, however, that the board was constrained to go abroad.

The first session of the university began on March 7, 1825. Poe, as we have already stated, matriculated in February of the ensuing year. Among the members of the faculty at that time were the following four Englishmen: George Long, Thomas Hewitt Key, Charles Bonnycastle, and Robly Dunglison. George Tucker, a native of Bermuda, a British dependency, also occupied a chair; and another was filled by John Patton Emmett, a native of Ireland, and a close kinsman of the unfortunate patriot of that surname.

Perhaps the most learned member of this accomplished group was Professor Long, of the chair of Ancient Languages, to whom Poe appears to have been chiefly in debt for the ripest fruits of his university training. Long justly enjoyed a wide reputation for profound attainments, for the nicest and most scrupulous accuracy, and for a frank detestation of all shallow pretensions to proficiency in the studies in which he shone. "His masterly knowledge of his subject," said one who had sat under him, "inspired his students with the highest conception of true scholarship."

The other professor whose lectures were attended by Poe was George Blaetterman, of the many-sided chair of Modern Languages—a man not so winning in his personality as Long, but one of the foremost polyglots of his time.

The future poet must have been brought into frequent intercourse, outside of the lecture halls, with Professor Key, a man of charming geniality, who filled so brilliantly the chair of matehmatics, and who as his later career in England revealed was as capable of teaching Latin as he was of teaching the science of figures. Bonnycastle, of the chair of Natural Philosophy, a subject which deeply interested Poe in after life if not in his youth, probably had no personal influence beyond the threshold of his lecture-room, as he was noted for his painful shyness, and almost morose taciturnity in society. Poe must have frequently met the delightful Dr. Emmett, who, of all the foreign professors, was perhaps the one who was most popular with the young men, whether or not members of his class. He performed with skill on the violincello; was an enthusiast in the production of wines and brandies from grapes obtained from vines which had been imported from Europe; and he also cultivated the silkworm with the view of manufacturing silk. The remaining professors were Dr. Dunglison and Mr. Tucker, two of the most learned and successful members of the group—one as the instructor in medicine, and a voluminous writer on subjects relating to his calling; the other as the instructor in law, and as a thoughtful and philosophical sociologist.

From this brief account of the faculty during the time of Poe's attendance, it can be seen that its several members were men of exalted personal character, of the most refined social instincts, of great natural ability, and of profound acquirements in their respective fields of instruction. Their influence, both in and outside the lecture-room, tended to benefit all the students, except the hopelessly refractory and vicious, brought within their moral and intellectual pale. The example which they set as gentlemen first, and as scholars afterward, to the great body of collegians, was such as to inspire the latter with the highest ideals, not only in the walks of learning, but in the more practical domain of their relation with themselves, and with society at large. If the individual student failed to catch the inspiration of this example, the fault was not with his accomplished teachers, but with himself.

How far was the influence of this fine personal bearing, this ripe moral and intellectual culture, in the members of the faculty supplemented by the system of discipline, on the one hand, and by the system of education, on the other, which prevailed at the university at this time? Looking at the institution from the broadest point of view, it was seen to be thoroughly free from every form of cramping sectarianism. The principal colleges of that period—the Episcopal Oxford, the Unitarian Harvard, the Presbyterian Princeton, to designate several of the most conspicuous—were either in tacit sympathy with some religious body, or under the undisguised patronage of one such, and in either circumstance were directly and consciously instrumental in sustaining well defined religious doctrines and observances. Jefferson, who had taken the foremost part in establishing religious tolerance in Virginia, was fully determined to divorce his projected institution from all sectarian affiliations. There was no chair devoted to theological instruction; no daily attendance at prayers was required; no appropriation was made even for a church edifice in the vicinity of the college. The nearest place of worship was the county courthouse in the neighboring village of Charlottesville, until, by an agreement between the Episcopal and Presbyterian denominations, and with the consent of the professors in their private capacity, a clergyman of each of those religious bodies, on alternate Sundays, held services in one of the lecture-rooms.

Perhaps the most original feature of the new seat of learning, the one in which it represented an innovation more radical than even its failure to recognize religion officially—was the complete independence of the several schools. Each school, at first, was expected to assemble in its own pavilion, under the guidance of its own professor; and that professor was to be responsible, not to the faculty as a whole, but to the rector and the board of visitors, for his methods and his achievements alike. Each student possessed the right to choose his own field of study a corallery of the independence of the different schools. Jefferson characteristically looked upon the conventional curriculum of the day as a form of tyranny because it constrained a young man to pass entirely over an appointed course of great length, and of a variety not of his own selection, before he could win any documentary evidence of his proficiency. Under the elective system adopted at the University of Virginia, the student who secured a definite mark in any single school was awarded a special diploma to prove his attainments in this separate department. That diploma indicated at least one bent of his peculiar tastes; for instance, if his disposition was to confine his attention to some one of the sciences and not to others, he was not forced to waste his time on the latter uncongenial studies.

The whole system, more especially in these early years, was perhaps open to the criticism of being too advanced for most of the young men who were able to attend the lectures. Their previous advantages of education were not broad and thorough enough to justify many of them in dropping any link in that chain of graded studies which they would have followed had the regular curriculum of contemporary seats of learning been adopted, instead of having been rejected, at the new institution. Jefferson in erecting his experimental college was, in reality, anticipating that future when there would spring up a novel type of university whose single aim would be to offer still higher courses to the graduates of subordinate universities. The spirit of the foundation at Charlottesville, in allowing each student the right to choose his field of knowledge, was, from the beginning, the spirit of a modern post-graduate institution.

From some points of view, Poe was perhaps better prepared to be benefited by this novel scheme of higher education than most of the young men about him. He had been instructed with more than the usual particularity in Latin, French, Greek, and English at the academies, both English and American, which he had attended; and in those academies also, he had as-

Classified List of Leading Schools and Colleges

A compilation of institutions of learning in Virginia, West Virginia, North Carolina, South Carolina, Tennessee, Maryland, Pennsylvania and the District of Columbia, comprehensively described and illustrated, showing location, scope, equipment, attractions, rates, etc., in this

Last of Ten Numbers of the Sixth Annual School Section of The Times-Dispatch

UNIVERSITIES.

University of North Carolina, Chapel Hill, N. C., Dr. F. P. Venable, president.
University of Virginia, Charlottesville, Va., E. A. Alderman, president.
Washington and Lee University, Lexington, Va., George H. Denny, president.

COLLEGES.

Bridgewater College, Bridgewater, Va., John S. Flory, president.
Elon College, Elon College, N. C., W. A. Harper, president.
Emory and Henry College, Emory, Va., C. C. Weaver, president.
Eastern College, Manassas, Va., Dr. H. U. Roop, president.
Guilford College, Guilford College, N. C., L. L. Hobbs, president.
Hampden-Sidney, Hampden-Sidney, Va., H. Tucker Graham, president.
Randolph-Macon College, Ashland, Va., R. H. Blackwell, president.
Richmond College, Richmond, Va., F. W. Boatwright, president.
Roanoke College, Salem, Va., J. A. Morehead, president.
Rock Hill College, Ellicott City, Md., Brother Maurice, president.
Trinity College, Durham, N. C., R. L. Flowers, secretary.
William and Mary College, Williamsburg, Va., L. G. Tyler, president.

CO-EDUCATIONAL AND PREPARATORY SCHOOLS.

Alderson Baptist Academy, Alderson, W. Va., E. M. Louthan, A. M., principal; Miss Emma C. Alderson, lady principal.
Alleghany Collegiate Institute, Alderson, W. Va., Rev. J. S. Engle, E. H. Rowe.
Columbia Institute, Columbia, Tenn., Miss Mary A. Bryant.
Dublin Institute, Dublin, Va., E. M. Hunter, principal.
Shenandoah Collegiate Institute, Dayton, Va., J. H. Ruebush, manager.
Trinity Park School, Durham, N. C., S. B. Underwood, headmaster.
Virginia Christian College, Lynchburg, Va., S. T. Snead, secretary and treasurer.

COLLEGES AND SEMINARIES FOR WOMEN AND GIRLS.

Ashley Hall, Charleston, S. C., Mary Vardring McBee, M. A., principal.
Berwick School, Wytheville, Va., Mrs. Jas. Stuart Ward, principal.
Bowling Green Seminary, Bodwling Green, Va., Rev. J. S. Engle, E. H. Rowe.
Chicora College, Greenville, S. C., S. C. Byrd, president.
Chatham Episcopal Institute, Chatham, Va., Rev. C. O. Pruden, president.
Co-Operative School, Bedford City, Va., O. C. Rucker, president.
Darlington Seminary, West Chester, Pa., Mary Evans Chambers, principal.
Elizabeth College, Charlotte, N. C., Charles B. King, president.
Ellett's School, Miss, Richmond, Va., J. Ellett, principal.
Fauquier Institute, Warrenton, Va., Miss Nellie V. Butler, principal.
Fort Loudoun Seminary, Winchester, Va., Catherine R. Glass, president.
Greensboro Female College, Greensboro, N.
Greenville Female College, Greenville, S. C., Rev. David M. Ramsay, President. C., Lucy H. Robertson, president.
Hamilton School, Washington, D. C., Mrs. Phoebe Hamilton Seabrook, principal.
Hampton College, Hampton, Va., Miss Fitchett, principal.
Hannah More Academy, Reistertown, Md., Anna L. Laurence, principal.
Herndon Seminary, Herndon, Va., Misses Castleman, principals.
Hollins College, Hollins, Va., Matty L. Cocke, president.
Holy Cross Academy, Washington, D. C., Sister M. Angelica.
Kleinberg Female School, Schuyler, Va., H. M. Walles, president.
Louisburg College, Louisburg, N. C., Mrs. Mary D. Allen, president.
Madison Hall Seminary, Washington, D. C., Prof. George F. Winston, principal.
Mary Baldwin Institute, Staunton, Va., W. W. King, business manager.
Maryland College, Lutherville, Md., C. W. Gallagher, president.
Meredith College, Raleigh, N. C., R. T. Vann, president.
Mt. de Sales Academy of the Visitation, Cantonsville, Md., the directress.
Mt. St. Agnes College, Mt. Washington, Md., Sisters of Mercy.
Martha Washington College, Abingdon, Va., Rev. S. D. Long, D. D., president.
Morris's School, Miss, Richmond, Va., Susie P. Morris, principal.
Notre Dame of Maryland, Charles Street Avenue, Baltimore, Md., Sister M. Florentine, principal.
Oxford College, Oxford, N. C., F. P. Hobgood, president.
Powhatan College, Charles Town, W. Va., S. P. Hatton, president.
Powhatan Institute, Belona, Va., R. G. Porter, business manager.
Randolph-Macon College, Lynchburg, Va., Wm. W. Smith, president.
Randolph-Macon Institute, Danville, Va. Charles G. Evans, principal.
Roanoke Institute, Danville, Va., John B. Brewer, president.
St. Anne's Episcopal School for Girls, Charlottesville, Va., Miss Mary H. DuVal.
St. Genieve College, Asheville, N. C., S. Deplank, superintendent.
St. Mary's School, Raleigh, N. C., Rev. George W. Lay, rector.
Salem Female Academy and College, Winston-Salem, N. C., Howard E. Rondthaler, president.
Southern Female College, Petersburg, Va., Arthur Kyle Davis, president.
Southern Presbyterian College and Conservatory of Music, Red Springs, N. C., C. G. Vardell, president.
Southern Seminary, Buena Vista, Va., Rev. J. S. Engle, E. H. Rowe.
Southside Female Institute, Chase City, Va., H. G. Noffsinger, president.
Stonewall Jackson Institute, Abingdon, Va., Mrs. M. M. Davis, principal.
Stuart Hall, Staunton, Va., Miss M. P. Duval, principal.
Sullins College and Conservatory of Music, Bristol Va., James E. Mears, president.
Sweet Briar, Sweet Briar, Va., Mary K. Benedict, president.
Virginia College, Roanoke, Va., Mattie P. Harris, president.
Woman's College, Richmond, Va., James Nelson, president.

BUSINESS COLLEGES.

Central Business College, Roanoke, Va., John C. Hartung, Business Manager.
Danville Commercial College, Danville, Va., J. W. Cook, principal.
Davis-Wagner Business College, Norfolk Va., Beverly A. Davis, president.
Draughon's Business College, Columbia, S. C., D. L. O'Neal.
Dunsmore Business College, Staunton, Va., J. G. Dunsmore, president.
Haynes Business College, Richmond, Va., William P. Haynes, president.
King's Business College, Raleigh, N. C., J. H. King, president.
National Business College, Roanoke, Va., E. J. Coulter, president.
Peirce School, Philadelphia, Pa., L. B. Moffett, business manager.
Smithdeal Business College, Richmond, Va., G. M. Smithdeal, president.
Southern Shorthand and Business University, Norfolk, Va., J. M. Ressler, president.
Virginia Commercial and Shorthand College, Lynchburg, Va., J. Walter Brown, vice-president.

BOYS' PREPARATORY SCHOOLS.

The Bingham School, Asheville, N. C., Col. R. Bingham, president.
Chamberlayne School, Richmond, Va., Churchill Gibson Chamberlayne, president.
Cluster Springs Academy, Cluster Springs, Va., Hampden Wilson, head master.
Episcopal High School for Boys, Alexandria, Va., L. M. Blackford, president.
Gilman Country School, Roland Park, Md., Edwin B. King, headmaster.
Gloucester Academy, Gloucester, Va., John Tabb, principal.
Jefferson School for Boys, Charlottesville, Va., E. R. Rogers, headmaster.
Massanutten Academy, Woodstock, Va., Howard J. Benchoff, president.
McGuire's University School, Richmond, Va., John P. McGuire, president.
Mercersburg Academy, Mercersburg, Pa., Wm. M. Irving, president.
Maryland School for Boys, Lock Raven, Md., A. E. Upham.
Money School, The, Campbell, Va., W. E. Money, headmaster.
Oak Ridge Institute, Oak Ridge, N. C., J. A. and M. H. Holt, principals.
Phillips Brooks School, Philadelphia, Pa., Alfred C. Arnold, headmaster.
Randolph-Macon Academy, Bedford, Va., E. Sumter Smith, principal.
Randolph-Macon Academy, Front Royal, Va., Charles L. Melton, principal.
Richmond Academy, Richmond, Va., W. L. Prince, dean.
Shenandoah Valley Academy, Winchester, Va., B. M. Roszel, principal.

MILITARY SCHOOLS.

Augusta Military Academy, Fort Defiance, Va., Thomas J. Roller, principal.
Bingham School, Mebane, N. C., Preston Lewis Gray, president.
Benedictine College, Richmond, Va., Rt. Rev. Leo Haid, president.
Fishburne Military School, Waynesboro, Va., James A. Fishburne, president.
Fork Union Military Academy, Fork Union, Va., E. S. Ligon, headmaster.
Greenbrier Presbyterial Military School, Lewisburg, W. Va., H. B. Moore, principal.
Horner Military School, Oxford, N. C., J. C. Horner, principal.
Staunton Military Academy, Staunton, Va., Captain Wm. H. Kable.
Tinsley Military Institute, Winston-Salem, N. C., J. W. Tinsley, headmaster.
Virginia Military Institute, Lexington, Va., General E. W. Nichols, superintendent.

MUSIC AND ART.

Art Club of Richmond, Richmond, Va.
Richmond School of Expression, Richmond, Va., Mrs. W. E. Thurston, principal.
Richmond Conservatory of Music, Richmond, Va., Frank E. Cosby, director.

KINDERGARTENS.

Kindergarten and Primary School, Richmond, Va., Misses Scott and Talcott.
Richmond Training School for Kindergartners, Richmond, Va., Lucy S. Coleman.

TECHNICAL AND SPECIAL.

Baltimore Medical College, Baltimore, Md., David Street, M. D., dean.
Baltimore Law School, Baltimore, Md., Judge Alfred S. Niles.
Cumberland University (Law Department), Lebanon, Tenn.
Medical College of Virginia, Richmond, Va., Dr. Christopher Tompkins, dean.
University College of Medicine, Richmond, Va., Dr. Stuart McGuire, president.
U. S. College of Veterinary Surgeons, Washington, D. C., C. Barnwell Robinson, president.
Virginia Mechanics' Institute, Richmond, Va., Frank W. Duke, superintendent.
Virginia Polytechnic Institute, Blacksburg, Va., R. T. Ellett, secretary.
College of Physicians and Surgeons, Baltimore, Md., Charles F. Bevan, M. D., dean.

NORMAL SCHOOLS.

Normal and Collegiate Institute, Asheville, N. C., Edward P. Childs, principal.
St. Catherine's Normal Institute, Baltimore, Md., Sister Ferdinand.
St. Paul's Normal and Industrial School, Lawrenceville, Va., James S. Russell.
State Female Normal School, Farmville, Va., J. L. Jarman, president.
State Normal School, Harrisonburg, Va., Julian A. Burruss, president.
State Normal and Industrial School, Fredericksburg, Va., E. H. Russell, president.

COLORED SCHOOLS.

Manassas Industrial School for Colored Youths, Manassas, Va., T. C. Williams, principal.
Ingleside Seminary, Burkeville, Va., Graham Cox Campbell, president.

FOR CATALOGUES ADDRESS ANY OF THESE SCHOOLS